1:Haskins K-4,5 (1952-1954)1956 SO11 Bahia Brazilians SO11

505 abuse by the sea and by man. While some of these boats are used for
[226] fishing in the Bay and in the ocean, their most important function undoubtedly is bringing food from the areas around the Bay to the city of Salvador. On the return trip, they carry building materials, manufactured articles, and passengers. The usinas of the coastal
[249] [257] sections of the sugar cane area use these vessels to transport cane to the mill and to deliver the products of the mill to Salvador. Several of the cities on the Bay are very much dependent upon this means of transport, especially São Francisco and Maragogipe, which for all practical purposes have no road connections.

Motor boats serve to connect Salvador and the island of Itaparica. All of the tidewater cidades of the Bay and, in addition, São Roque do Paraguaçu and Nazaré are connected with the city of Salvador by scheduled motor vessels which carry many passengers and small quantities of freight. These vessels ascend and descend the estuaries with the tide. The head of navigation on the Rio Paraguaçu is Cachoeira, and on the Rio Sergi is at a landing on the outskirts of Santo Amaro.

489 241 433 These various transport media provide for the movement of people and goods across the Recôncavo. They are generally able to meet the immediate demands of the agricultural economy without excessive delays. The available media of transport are used to the fullest extent; busses, trains, and motor vessels are always crowded, and the trucks are always busy. However, the poor roads, the archaic railroads, the taxes on the movement of goods, and the high cost of vehicles clearly set a limit to the expansion or the intensification of the agricultural system. The rationalization of agriculture in the Recôncavo would require considerable expansion and improvement of the system of transportation.

505 The others, barefoot, wearing shorts
[291] and large-brimmed straw hats, are the permanent dwellers of the islands: fishermen, stevedores, and storekeepers.

When the islands are left behind, the scene begins to change. The color of the water changes from a clear, deep blue to a muddy gray. Groups of canoes are seen, their occupants busy with their fish nets, for this shallow part of the bay is a good fishing ground. Once again the mainland is close, rolling hills covered with a thousand shades of green--sugar cane, the crop which nearly four hundred years ago replaced the virgin forests. The deltalike shores of this part of the bay are covered with mangue, muddy areas with low-growing trees which at high tide are standing in the water. On a hill at the water's edge is the town of Vila Recôncavo, a town of 1,462 persons. The first thing one sees is the huge Franciscan convent[5] with its two tall towers and its royal palms. Approaching the long dock which juts out into the water, one can see almost the whole town, which is built on three hills and in the valleys between them.

The arrival of the boat from Salvador every other day is an event in an otherwise dull day. Nearly all the men of the town go down to the dock to meet the boat, to see who is traveling, to see what is arriving for someone in the town, to receive messages or parcels, to greet friends, and to gossip. The postmistress is there, and with her the man whose duty it is to carry the mail sack, but who has a helper to do it for him. After a few minutes the boat continues its journey, and the townsfolk walk back along the dock, breaking up into small groups on reaching the main square and then each going his own way.

On the square at the end of the dock, at the foot of the main street which leads up the middle hill and out into the

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5. It should be explained that "convent" in this case is a direct translation from Portuguese. In Portuguese, convent does not have the connotation of being a religious establishment only for women. The word convento is applied to the Franciscans' establishment because the Franciscans are not monks; if they were, their establishment would be called a mosteiro (monastery). In English, Franciscans are known as "friars," and their houses are called "friaries." However, throughout this monograph the direct translation, convent, is used.

2: Hutchinson E-4, 5 (1950-1951) 1957 SO11 Bahia Brazilians SO11

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Pulling in
the deep net

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Waiting for the
arrival of the boat

[P. 72]

2: Hutchinson E-4, 5 (1950-1951) 1957 SO11 Bahia Brazilians SO11

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two miles west of the town to another well which did not have to serve so many people. Many women also made this trip, with five-gallon cans of water on their heads, and with their children carrying smaller cans.

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In the past many women of this group possessed heirlooms: jewelry handed down to them by their female ancestors who had been favorite slaves of their white masters and who had received valuable brooches, necklaces, rings, and earrings from them, in accordance with the old pattern of luxury which extended even to certain slaves. In most cases this jewelry has now been sold at some time of emergency to antique dealers who scour the rural areas looking for such treasures, which are now highly valuable and sought by collectors.

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Group 3 is made up of independent artisans, that is, people who are self-employed. It differs from Group 1 in that its members rarely employ the services of other people in personal or household activities, although gardeners, carpenters, tailors, fishermen, bricklayers, and barbers do employ people in their business. The large number of men employed by the bricklayers should be explained, as it is not a permanent category. The census from which these data were taken was made in June, 1950, at the height of the work of paving the town streets with cobblestones. A number of bricklayers had come to town for this work, and they as well as the resident bricklayers had to employ workmen to do the work with them for the municipal government. When the paving was finished there was no longer a need for so many bricklayers, and they either left or went into fishing or some other occupation. Since the data were collected, the tailors have also moved to another town as a result of the lack of business in Vila Recôncavo.

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The majority of men in this group are the fishermen, who number 132, plus 5 who are employed rather than self-employed. They fish from canoes, with several types of nets, for a large variety of fish. The federal statistics agent lists seventeen types of fish, including shrimp, giving the following weight and price for the year's activities: 129,070 kilograms and Cr$921.540,00 (slightly under $50,000.00). Shrimp earns slightly more than half this total, Cr$468.000,00, although the amount in kilograms is only 26,000. Xangó, already mentioned, is the second most profitable product, bringing in Cr$195.000,00 for 65,000 kilograms. The statistics agent admits that these figures are approximations

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1 463
• 226 based on what the fishermen claim to have caught, for the fish
43 is not weighed and the price is based on a low average price per kilogram for all types of fish. As a rule fish is sold by the can and not by weight. The one man in town who buys fish for his icehouse usually buys "by the eye," that is, by estimation of how many kilograms he is getting. If anything, however, the above figures err by underestimation.

463 The life of the fisherman is a rugged one, and his schedule
226 follows the incoming and outgoing tides. There are six types of nets most commonly used: the circular casting net (tarrafa)
227 and the deep net (rêde de fundo) or drag net (rêde de arrasto) to catch shrimp; the resse and abaladeira, the former for xangó and the latter for sardines and tainha (a small sardine-like fish); and the calão and calãozinho for the larger fish. These are the most popular nets, but there also exist several others used with less frequency, such as the arraieira, a net used only to catch the arraia, or skate fish; the pesqueiro, a pole-and-net trap to catch all kinds of large fish; the caçoeira, to catch the caçao and other very large fish; and the jereré, a small basketlike net used by women and children along the shore to catch small fish and crabs. In addition, a long line
226 with many hooks on it (grosseira), baited to catch large fish, is used. The hook and line is very seldom used. Fish poison is employed. Tingui, a toxic plant, is mashed and scattered on the water in the mangue at low tide, and it stupefies the caramurú and miroró, two inhabitants of the mangue.

The favorite shrimp banks are directly in front of the town of Vila Recôncavo, at the mouth of the river which empties into the Bay of All Saints. The preferred time to use the circular casting net for shrimp is early on a windless morning, during the hours of full tide when the incoming surge has ended and the outgoing current has not yet started. The shrimp fleet seen from the heights of the town presents a scene of utmost tranquility, for there is little action involved other than the quick throwing out and the slow pulling in and folding of the net. Tarrafa fishing is a one-man job. The man paddles a canoe out to the area where the shrimp are usually to be found, which in this case is a large submerged rock on the edge of the river channel, around which shrimp are numerous. Arriving there the fisherman ships his paddle and begins to cast his net, standing in the stern of the canoe. As a rule there are between twenty and thirty fishermen casting in and about the same place. The net is cone-shaped, the apex being

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attached to the canoe by a cord called the espia (literally, "it spies"), with which the fisherman can feel when the net has reached the bottom; he can also feel any activity within the net indicating that he has caught something. The net is about 18 feet high, and its round bottom has a circumference of approximately 120 feet. A series of lead weights are sewn into the bottom to carry it downward through the water. The whole net, with its lead, weighs between 5 and 6 kilograms. The sizes of nets vary with their age, for constant repair enlarges them or sometimes makes them smaller. While the man is fishing, the canoe remains drifting, undirected. As the tide begins to run out the fisherman must stop casting his net every so often to paddle the canoe back to the starting point and to keep it from being carried away from the fishing grounds. At other times, if the shrimp appear to be moving away, he picks up his paddle and follows them. The entire operation of casting the net, pulling it in, and emptying it into the bottom of the canoe takes from ten to twenty minutes. If the shrimp are present in great numbers the fisherman speeds up his activities; if not he moves more slowly. C. F. Ott calls the circular casting net "incontestably a Portuguese cultural element."[4]

The period of fishing rarely lasts more than three hours, for by then the tide is moving more strongly and a breeze has arisen. These two factors upset the fishing for they move the canoes away from the fishing grounds. During the month there are approximately fifteen days of fishing with the casting net. If his luck is good a man may catch 20 to 30 kilograms of shrimp a day, and occasionally more; or else he may catch next to nothing. It should be stated that the author never saw a good-sized catch taken with any net, in spite of the great number of times he accompanied the fishermen.

As a rule the fisherman owns his own casting net or borrows one. The canoe is usually rented, and the usual price is two cruzeiros for the morning's fishing. Shrimp bring from Cr$15,00 to Cr$25,00 a kilogram, so this type of fishing is relatively remunerative and involves little expense. A net

4. C. F. Ott, "Os elementos culturais da pescaria baiana," Boletim do Museu Nacional (Rio de Janeiro), No. 4 (October, 1944), p. 31.

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[435] costs about Cr$240,00 to make and lasts as long as ten years with good care.

227 The drag net, or deep net, as it is sometimes called, is a much larger net used to catch shrimp. It is 360 feet long, 168 feet wide, and has 420 feet of rope on one end and 480 [435] feet on the other. The top is equipped with wooden floats, and the bottom with lead weights. Such a net costs about [422] Cr$4.000,00 and is expensive to keep up, for it is easily torn [441] on submerged objects because of its size and weight. There are only six of them in the town; most of them belong to the merchants, who are the only ones who can afford the upkeep.

226 Fishing with this net is very complicated and requires the [461] services of at least ten men and two canoes, one large and one small. The owner seldom goes fishing. Instead, a master (mestre) is in charge of the operation, and the others in the crew are called "boys" (mocos). One of these is the baixador whose work is done standing in the water. His is an unpleasant job, and he runs the constant risk of being bitten by crabs, stung by large jellyfish, and cut by sharp shells on the bottom. The net is used only at the shrimp grounds already described, where the circular casting net is used, in front of the town. This net must also be used when the tide is at a standstill, because the current makes the heavy net unmanageable. The net is carried on the larger canoe which is paddled by six men, while four go in the smaller one. The canoes pause when they arrive at the customary point for launching the net, and almost everyone lights up a cigarette. There is usually some discussion among the fishermen in the various canoes as to who will launch his net first, but as a rule not more than four of the six nets are used on the same day. Since all four must be launched at exactly the same spot, there is an accepted order of first, second, third, and fourth. First yesterday is last today, each moving up one place each day. But if a crew is late in arriving the others will not wait very long, for the time for net work is short. Seldom do the four crews launch their nets more than twice in one morning. The last launching is called the "hard hard" (duradura), indicating the small returns obtained for such hard work. The first net to be launched usually catches the most shrimp.

[435] On a good day it is not unusual for the first crew to take in [465] Cr$1.000,00 to Cr$2.000,00 worth of shrimp, especially if it made two launchings. The method of paying the crew varies, but as a rule the owner takes between 40 and 50 per cent,

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the remainder being divided among the crew, the master and baixador receiving slightly more than the moços. Most fishermen dislike fishing with the drag net for several reasons: although the catch is usually large, it must be divided among many men; there really should be thirteen men to handle the net, which limits the amount each receives, and when only ten participate, the work is much greater for each although the increase in pay is slight; also, the operation is a rather boring process involving long waiting periods. It is becoming more and more difficult to get a crew together.

The resse, used to catch xangó, and the abaladeira, used to catch other small fish such as sardines and tainha, present a different operation. The resse is a net of close weave, 660 feet long and 12 feet wide. Like the deep net, it has wooden floats on the top and lead weights on the bottom. A small canoe (18 to 20 feet) is used, and only two men are necessary. This net can be used with either the incoming or the outgoing tide, and at any place. The fishermen have certain favorite sand and shell banks where they like to fish, east of town. They launch the net when they see the schools of small fish breaking water. The resse is a recent innovation in Vila Recôncavo, where it was first used with great secrecy to prevent knowledge of its weave from falling into the hands of too many people. But now most fishermen in this part of the Bay of All Saints are acquainted with it, and the entire county lists twenty-five resse nets.

A second innovation with this net, and one which applies also to the abaladeira, is the cooperative launching of two nets at once in order to catch more fish. Two canoes participate, each with two men and a net. An exceptional catch for a six-hour period of fishing may run as high as Cr$600,00 and usually averages between Cr$300,00 and Cr$400,00. When two canoes fish together the total catch is divided equally between the two. The resse and abaladeira fishermen estimate that they can earn an average of Cr$15,00 every day of the year. This is considered relatively good, for they do not fish constantly. After a few profitable days they are inclined to give up for a period of time, resting and enjoying themselves.

The calão is another large net requiring at least six men to manipulate it, working from the canoe and from the water as with the deep net. It is used to catch fish of all sizes except the very small xangó and shrimp. The net is 780 feet

long and has ropes on each end 420 feet long. This net demands a large canoe. The usual size in use is 30 feet long.

Few of the fishermen own their own calão--most rent it from a merchant who has one. It is rented by the master on a long-term basis rather than for just one trip. It is said that the master "toma conta da rede," meaning that he not only is fishing with the net, but also repairs it and dyes it when needed. The owner of the net, who usually also owns the canoe and the paddles, receives 20 per cent of the profits of each trip. The remainder is divided among the six men, although the master and baixador each receive one-third more than the other four. Depending on how the fish are running, the calão may catch as much as Cr$1.000,00 to Cr$1.500,00 worth of fish per trip, or as little as Cr$120,00 worth. Two trips a day are made when the fishing is good. There are only eight of these nets in the town, and they are worth about Cr$1.500,00 apiece. The calãozinho is a smaller net of the same type, sometimes called the redinha, or little net. Although its operation is almost the same as that of the larger net, it requires only four men to maneuver it. However, it is becoming less and less popular as the resse increases in popularity.

On land, good care must be taken of the nets. After the fishing, the nets are carried up along the beach to the drying racks, long lines of poles over which the nets are spread. As they dry the master checks them, looking for holes which he immediately sews with a wooden bobbin and cotton thread. The nets are hand-woven of cotton, and dyed in water in which the bark of the red mangue has soaked. This turns the white cotton a dark reddish brown and protects it from the action of the salt water and the sun. A new net must be soaked in this dye every two or three days, and later every eight days. The resse, abaladeira, and tarrafa are frequently woven by women, and, unless worked on steadily, these nets may take as long as eight months to make. With steady work a circular casting net can be made in about twelve days. The women are paid Cr$12,00 per box of cotton line which contains twenty-five spools of cotton thread, and it takes five boxes to make an average-size net. The other nets require heavier thread and take much longer to make. The calão and the deep net are made by men, and a year is not considered too long for the manufacture of one. Piassava, a plant fiber which grows in the Recôncavo, is used as line. The fishermen of Vila Recôncavo go to the southwestern part of the bay to purchase it. It

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is very rough, though strong. Most of the men complain about it, for it cuts their hands when they are fishing and the action of salt water on the cuts inflames their hands badly.

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There are between seventy-five and one hundred canoes in Vila Recôncavo, of all sizes, from 16 to about 50 feet long. They come from the southern part of the state, and cost between Cr$1.000,00 and Cr$6.000,00 apiece, depending on their size. They are made of vinhatico preto, a large tree from which an entire canoe can be hollowed out. As the canoes grow older, they are strengthened inside by the addition of ribs. The center support (pé do banco) has a hole in it through which a mast can be stepped for sailing. The fishermen use a variety of sails, but usually a simple square sail called traquête. Four flour sacks sewn together make a passable square sail. The canoes last a long time and are handed down from generation to generation. A hundred years is not an uncommon age for such a craft.

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The majority of fishermen cannot swim well and have a great respect for the water on two counts: the water is deep, which to them implies danger, and it is said to hide large, man-eating fish. There are stories of three men who have disappeared in the last few years, snatched away by fish. One was a baixador, and the other two fell overboard. Falling is not uncommon, for often a man steps on a small fish on the bottom of the canoe or simply slips on the wet wood, loses his balance, and goes overboard, as the canoes are narrow-beamed and unstable. In their canoes they are fearless, and will go anywhere in any weather. Severe storms which arise suddenly are ridden out in the canoe, which generally lies at anchor while the men lie under cover of the sail, peering out occasionally to see if the weather is clearing. Many of them, however, become violently ill on a larger boat during a storm.

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Winter is the most productive season for fishing, although the most uncomfortable. There are many storms, and the rains are more or less constant. But the fishermen say that the mixture of salt water with the fresh water from small rivers emptying into the bay seems to produce many more fish than in the summer months. The fishermen dress only in a pair of shorts and a straw hat when fishing, and remain in the cold rain for hours on end. Colds are common among them, as is rheumatism among the older men.

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There is always a market for fish. There is a discussion currently going on in Vila Recôncavo, for some of the older

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226 men say that the fish are leaving, while others say there are
43 just as many as ever. It is a difficult thing to prove one way or the other, for written records of the annual catches are only recent. However, there is no such thing as being unable to sell the fish they bring in. Many people in town have increased their consumption of fresh fish as a result of inflation, for it is less expensive than dried or fresh meat. The fishermen themselves eat a great deal of fish, always keeping enough out of a catch for their own family. The planters of the rural area complain that the fresh fish never arrive at the plantations any more as they did in the past. This is probably due to the icehouse in the town. The fishermen sell first to their "usual customers," the women who work with xangó and shrimp; what is left is sold to the icehouse to be packed and shipped to Bahia, rather than being sent out to the country.

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226 The jereré, a small basketlike net built around an iron ring 1 1/2 feet in circumference, is used by women and children along the shore and is part of a subsistence activity. It catches only a small crab (siri), an occasional eel, and other small fish which are cooked for the table in the form of moqueca, a sort of stew highly seasoned with peppers and dendê oil. The tideswamps abound in a large crab called the caranguejo, which is also highly prized for the table. Children often catch these, but a man who does so is called a caranguejeiro, a derogatory term. The hunter seeks the crab by sticking his arm down into its hole, which is usually very deep, at least arm's length. As a result he is always covered with the thick black mud so typical of the tideswamps. Often a tropeiro de cima comes to the town and commissions someone to catch the crabs, which he wraps carefully in mud and leaves and carries to the northern hinterland to sell.

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463 The second largest subgroup in Group 3 is composed of the
241 twenty-four gardeners (roçeiros) who are engaged in small-scale commercial farming, rather than subsistence horticulture. They live in town and have their small fields on the outskirts of Vila Recôncavo. All of these fields are located on the plantation Engenho Da Vila ("P" on map of community), and they range from one, two, or three acres in size to as many as fifteen acres, rented from the plantation at Cr$100,00 an acre per year. The major crops are manioc, bananas, and to a lesser extent tobacco, sugar cane for chewing (cana de chupar), corn, beans, and squash. Because there are only 265

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(tamancos), or perhaps leather shoes. Women wear a dress and a slip and are usually barefoot. Dress-up occasions also call for undergarments, stockings, and shoes. Great modesty is always shown about exposing oneself in front of others. Few of the men shave themselves, going to the barber for this as well as for haircuts. There are several women who are experts at hair straightening, which they do with a flat-iron, although most women and girls in this class who have the problem of straightening their hair know how to do it themselves.

In Class C as well as in Class B the father is the dominant person. He rules the household. He is the one who is served at meals, whose clothing is always clean and pressed, and who goes out the most. He spends much of his leisure time in one of the several stores, talking and taking an occasional drink of rum; or on one of the few shaded corners playing dominoes with his friends; or else in the bar playing billiards and gossiping. As a rule he goes to the movies alone, or at least without his family, although in the higher echelons of the class families often go to the movies and to church together. There is one family which is musically inclined, and which often spends evenings at home together, making up a small orchestra. If there is a samba in someone's house, many men from this class will be there watching, while the participants are usually single women and girls from the same class. The men will discuss a woman's physical attributes while she is in the center of the ring dancing. This is one of the most common ways in which a girl gets "looked over" and is watched as she develops. Sooner or later some man will fall in love with her (apaixonar-se dela), and if she is not well guarded by her family he will eventually have an affair with her. In the case of fishermen, most of the time is taken up either by fishing or by caring for equipment, for the nets need a good deal of attention. Since the fishermen's hours follow the tides, their working hours differ from day to day. They often go to bed early, in anticipation of getting up at three or four in the morning.

The women, on the other hand, follow a more regular daily routine of getting the morning coffee ready, getting the children off to school, going for water and wood, doing the ever-present laundry and ironing, and caring for the younger children. In addition, if possible, they prepare xangô to help supplement the family income and go to the fair in Centro on Mon-

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structed a series of barracks, a recreation hall, a restaurant, and a service center for the unmarried field workers.

In spite of this, the changes in the community structure brought about by the petroleum industry have been as yet relatively few. The industry exists in the community as an intruder, not affecting communal life to any great extent, and not contributing any substantial local benefits. This is perhaps in part due to the fact that it is a nationalized company, with headquarters located in the city of Salvador, rather than a product of local efforts. The petroleum workers for the most part have not been drawn from the local labor force but have come from outside the county. It is almost as if a military base had been established in Vila Recôncavo on a temporary basis.

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The effect on the town has been principally to increase the number of houses. The married workers of Petrobrás for the most part live in the town. Naturally there has occurred a broadening of point of view among the town dwellers as a result of social intercourse, as well as a certain new prosperity due to greater numbers. Nevertheless, there are still no private cars, buses, or public transportation in the county. The petroleum workers and their families go to Salvador whenever possible for shopping and amusements, rather than attempting to satisfy these needs in Vila Recôncavo, where public services, diversions, and so forth have continued to be almost nonexistent.

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To counterbalance the effect of prosperity brought to the town by increased population, the petroleum industry has had an adverse effect on the fishing activities of the townspeople. Many wells have been drilled in the shallow waters of the Bay of All Saints in front of the town. As a result of underwater explosions, the constant passage of rapid motor launches, and digging and dredging machines, the traditional fishing area of the town's fishermen has been rapidly depleted and its ecological balance destroyed. The fishermen are gradually turning away from fishing as an occupation and seeking other remunerative activity, either outside the community or in the petroleum industry and, to a slight extent, in the sugar industry. Others are turning to service occupations, such as bricklaying, as stopgap activities.

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Petrobrás to date has affected rural life very little. The planters of the area have profited to some extent because of the roads constructed by the company. It is now possible to

Traditionally

565 the preto is linked with ignorance and superstition,
563 and a most common example of his 'ignorance', cited by the upper
794 strata of Vila Recôncavo society, is his belief in *candomblé*, the fetish
[171] cults of African origin so numerous in Salvador which have been
described by various authors.[8] In the Caribbean, *candomblé* is
[177] known as voodoo and, as in Brazil, there is a mixture of Roman
[178] Catholic with African religious elements. In Vila Recôncavo there
are highly complicated rituals of ceremony and healing, but owing
to the pressures of modern life almost no one has the time necessary
to spend in the full preparation for a *filha de santo* (servant of the
god) or a *mãe de santo* (caretaker of the gods) and much of the old
ritual is being forgotten and discarded, and newer and simpler
[776] innovations are in evidence. Another example given of the *preto's*
'superstition' in Vila Recôncavo is his participation in the cult of
Janaina, the goddess of the water. This cult is really an offshoot of
candomblé, Yemanja being the name of the African *orixa* or divinity,
[782] while Janaina is the name given to her by many of the cults in
Brazil. It is Janaina 'who sends the fish to the fishermen', and they
[226] must thank her and give her gifts occasionally. Generally it is the
mãe de santo who knows all the calls and prayers for Janaina and
who presents the fishermen's gifts. Anyone who intends to climb
the social ladder first disassociates himself from these rites, and then
publicly condemns those who participate in them—although, in
many cases, such an individual will continue secretly to give financial
support to a local *mãe de santo* and to send gifts to Janaina. Often it
is heard of a person: 'Oh yes, he is *gente* now, but last night he
secretly sent his usual present to Janaina.' Individuals of all racial
classifications belong to *candomblé*, although popular opinion has it
that only the *pretos* engage in these activities. One can observe all
racial types at a *candomblé festa* (ceremony), either as participants or
as spectators. In one case in another area of the Recôncavo there is
even a white *pae de santo* (male caretaker of the gods), a former
lawyer!

563 Nevertheless, in Vila Recôncavo, there are examples of *pretos* and
555 *mestiços* who have shown themselves capable of progress, with and
without education. Two examples are the plantation adminis-
[463] trators, cited earlier, who have risen to that honoured and relatively
[872] well-paid occupation in spite of the fact that they cannot read or
write. On another plantation, the *feitor* has taught himself to read
[873] and write and is known as an excellent story-teller. Primary schools
were recently opened in the rural zone of Vila Recôncavo, and night
schools for the adults. The response has been great, people often
walking long distances at night to attend class, in spite of the fact
that one of the most disliked and feared things is going out at night.

563 In Vila Recôncavo, there has been a central primary school for
565 many years, with an attendance of 354 of all racial types, children of
872 the whites as well as those of the others, although no children of the